HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

For the Herald of Freedom.

Nashua Anti-Slavery Society.

At a meeting of citizens of Nashua favorable to the formation of an Anti-Slavery Society, held at Concert Hall, Tuesday evening, August 14, 1838—

Rev. Jared Perkins was called to the chair, and E. S. Goodnow was appointed Secretary.

Voted to form an Anti-Slavery Society;—whereupon the following Preamble and Constitution were presented and read, and being duly considered, were adopted.

PREAMBLE.

Whereas the Declaration of the Independence of our nation establishes the principle, that all mankind are created equal, and that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness; and whereas, in open violation of this principle, about one sixth of the people of our republic are held in involuntary bondage, contrary to the principles of natural justice, to the republican form of our government, and to the christian religion; and whereas, we believe the evil of slavery can only be removed by appealing to the hearts, consciences and interests of the slaveholders, and by holding up to view this sin as a violation of the law of humanity and of God; and whereas we consider it a duty we owe to our oppressed fellow-men, to the slaveholder, to ourselves and to God, who has made us all *"of one blood"* to unite our efforts and our prayers, for the emancipation of the imbruted image of God; we do hereby agree to form ourselves into a society to be governed by the following

CONSTITUTION.

Art. 1. This Society shall be called the Nashua Anti-Slavery Society.

Art. 2. The object of this Society shall be to collect and diffuse information on the true character of slavery; to convince our countrymen of its heinous criminality in the sight of God; to show that the duty, safety and interest of all concerned require its abandonment; and to take all lawful moral and religious means to effect a total abolition of slavery in the United States.

Art. 3. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, by correcting the prejudices of public opinion, and by endeavoring to obtain for our colored fellow citizens an equality with the whites, of civil and religious privileges; but will never countenance the oppressed in vindicating their rights by resorting to physical force.

[The five remaining articles, relating to membership, duties of officers &c. are omitted.]

The following officers were then elected—

JAMES OSGOOD, *President.*

Rev. Jared Perkins, and
Rev. Austin Richards, *Vice Presidents.*

David Crosby, *Secretary.*

Josiah Wheat, *Treasurer.*

Andrew E. Thayer,
John B. Chapman,
Alpheus Adams,
Edwin Baldwin,
Eben Foster, *Managers.*

For the Herald of Freedom.

"Remember those in Bonds as bound with them."

How extremely difficult it is, even for the best of men, to feel the full force of this command. From the most benevolent and affectionate, down to the cold misanthrope there are different grades of feeling. Some feel more, and some less; but how it is possible for any human being to stand still in the market-place and see human beings made articles of merchandize and not remonstrate against the practice, it is impossible for me to see. There are those who cannot subscribe to the measures pursued by the abolitionists, and still they never attempt to offer a substitute. There are others who are thoroughgoing abolitionists in theory, but dead in practice. There are others who do nothing but make objections, and cry schism, ultraism, and fanaticism. But how extremely mortifying and distressing it is to find men in high standing, in church and state, men too, who in other respects we should delight to honor, throwing the whole weight of their influence against the labors of those whose hearts have been pierced with the cries of the down-trodden. What are we to understand from the words standing at the head of this article? Are they words of difficult import? Should we find it difficult to understand them if our wives and children were incarcerated in Rogers & Slater,s new and commodious prison here in the city of Washington, and advertised for sale? Should we then raise a hue and cry against extravagant measures, or should we wish to engage all the moral influence we possibly could to induce their holders to give them up? And suppose all should be unavailing except legislative or physical force, where are the wise and prudent among our opposers that would wait for the slow process of law, providing they possessed the physical resources to obtain them without delay? Would they wait for the hearing of politicians in Congress; would they content themselves with the heart-rending thought, that after the public mind had emerged from its death-like apathy, they should receive their already insulted and starved relatives again to their embraces? And what would be their reply, when told that they must exercise patience and prudence; that the southern people were in the habit of kidnapping and stealing and robbing, and that the practice had become so common that it was no longer sinful? Are any of them sufficiently imbued with the spirit of tameness to hearken to such advice? No! its my wife, and my children; think you that I will be tweedled over with such advice as this? No; I'll die in the attempt but that I will relieve my family. And every man, woman, or child that should attempt to pacify him would be considered his enemy. Gradualism would not do here. No; immediateism would be the motto; consequences would not be consulted here; no, give me my family or I die in the struggle. Now I beg to know where the mighty difference is, between this case, and the condition of thousands in slavery. If my opponent should say it is in the color of the skin, I would then ask, does this consideration operate to relieve the distresses of the poor colored man, that he is black, and that therefore he must not complain? No, in the room of this it increases his sufferings; feeling as he does, that he is oppressed by those claiming to be his superior, by whom he ought to be protected. They feel that all the prejudices are against them; that they are hardly allowed a being among men, and that if, as the white man says, they are as many grades below the white as they are shades darker in skin, this consideration alone would require that they should receive the protection of the whites. But why all this distinction? has not God made of one blood all nations of men that dwell upon the earth? and does he graduate his attentions and favors to men according to the different grades of color they bear, or does he judge of men according to their moral character, as it appears in his sight? Would it not be an insult to the reader to answer this question in the affirmative? Who does not know that this is the criterion by which God judges of character? How then can we stand in the presence of God in company with those whom we may not have personally oppressed, but whose oppression we have stood and witnessed without lifting our hand to relieve? Will not the christian think of this? Is it not our duty to examine this subject in the light of eternity? Is it a matter of no concern that God has made it our duty to remember those in bonds as bound with them? I am aware of the difficulty of arousing our dormant feelings to this subject, and I know of no way to do it so effectually as to place ourselves in the slave's stead, and then we have a just rule for action; and let no man claim to be a christian whose standard of religion will justify him in withholding his influence from the cause of the oppressed. It should be understood, that we cannot excuse ourselves by saying that men bearing high sounding titles were opposed to our measures, and remonstrated against our (as they say) misguided zeal; or should it satisfy our consciences even now.

The time will soon come when a martyr's crown cannot be had for vindicating the rights of the slave; already has the number of abolitionists increased beyond my most sanguine expectations, and soon it will be said by those who are hungry for the loaves and fishes, "why we have been with you from the beginning in principle, but we thought it was doubtful which way the scale would turn; and now you have succeeded so well, we will join you most heartily." These hungry spirits will come up for the spoils when offices of trust and profit shall be at the disposal of the abolitionists; but let them remember that the date of their espousal to the cause of humanity will be matter of careful record, and that it will not be sufficient that they are ready to mount the car now that it is in full speed. We do not believe that any knowing man can plead ignorance of the available rights of the slave, in justification of his refusal to be active in the cause of the oppressed; and yet there may be a morbid sensitiveness which may be pleaded as a palliative for very many good people, which, we have endeavored in the above to wake up to living action.

BRYAN MORSE.

For the Herald of Freedom.

Of what strange insensibility have the professed followers of Jesus become the victims! O, how can the love of God dwell in that heart which is callous to the woes of his fellow beings? Whose ear is deaf to the cries of misery—whose eyes are obstinately closed to the appaling sight of brethren and sisters in bonds? While reflecting on this, I am constrained frequently to exclaim in the language of a pious Sandwich Islander, "O Lord open thou their blind eyes, may they see—unstop their deaf ears, may they hear—soften their hard hearts, may they feel."

To this class, I would now address myself,—but alas! they will not even read our publications. What then can be done? Will not some friend of humanity carry these lines, and read them in the ear of some pro-slavery brother or sister? peradventure this feeble effort may open some avenue to the sympathies of their hearts, if indeed any sympathies there are.

Ye professed followers of the Lord Jesus,—for what did your Saviour leave the bright abodes of felicity and joy at the Father's right hand and descend to this wretched earth? Inspiration tells us; "the spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn"—and O think, that not until with his expiring breath he exclaimed 'it is finished,' did his commission close. And think ye, you are walking in the footsteps of your Saviour, while you refuse to aid, nay, while you with all your might oppose the emancipation of your brethren in bonds. Perhaps you will say 'we do not oppose'—but the crisis has come; and those who are not enlisted in favor of the poor, wretched, outcast slave are against him—there is now no neutral ground—can you, will you not be aroused to action? I beseech you by both the living and dying sympathies of your divine Redeemer—I beseech you by all that is blissful in heaven, and appalling in the world of woe with regard to the poor slave—I beseech you by the torrents of tears which daily run down his cheeks, and by the purple gore flowing down his lacerated body—I beseech by all that is dear in the honor, prosperity and future liberties of your country, to arouse yourselves to action and proclaim eternal hostility to the gigantic monster slavery—read, talk, pray, contribute, and there is reason to hope conquest will be yours; and in addition to this you will be many times rewarded; your first reward will be the consciousness of doing your duty—again you will be richly rewarded in beholding the benefits accruing to the slave—and again you may in heaven find yourselves in possession of a far more exceeding and eternal weight of glory. H. S.

Hooksett, July 13.

By the kindness of a venerable friend, we have been favored with the perusal of a "Memoir of the Life and Character of Rev. Samuel Hopkins, D. D., formerly pastor of the first Congregational Church in Newport, Rhode Island" published in 1830. From this we have taken the following extract, showing the views entertained by the doctor of slavery and the slave trade some seventy years ago, and "the means of repairing the evil which we had done, and of making restitution to injured Africa for her wrongs."—His plan differed materially from the colonization scheme of sending to Africa the "refuse" of the colored population, such as were deemed "nuisances" in this republican and christian country, to civilize and christianize the barbarians of Africa. His design was to educate pious Africans, and qualify them to discharge beneficially to their countrymen the important duties of missionaries. His object was to send the gospel to the heathen of Africa by such messengers as were qualified to instruct them in its holy precepts, and not, like modern colonizationists, to send out powder, ball and rum. c.

"Amidst a population, at the period of his settlement [April, 1770,] in Newport, deeply engaged in the African slave trade, the attention of Dr. Hopkins was early directed to the iniquity and cruel injustice of a traffic which makes a difference of color a pretext for enslaving our fellow creatures. Slavery was at that time general throughout New-England. In the town of Newport nearly every family, having the means, was a slaveholding family. The right to deal in slaves was not questioned, and men of all professions, including ministers and christians, consulted only their interest and convenience respecting this unrighteous degradation of the African race. Dr. Hopkins was himself, while residing at Great Barrington, the owner of a slave; but he sold him previously to his settlement at Newport. What he had himself done, in connection with the scenes which were every day passing before his eyes, first led him to reflect upon the evils of slavery. This examination of the subject in the light of the gospel, resulted in a deep and settled conviction of the enormity of its guilt. And he ever afterwards regarded our participation in slavery of the Africans as a national sin, and felt that their groans and blood demanded vengeance from the righteous retribution of the Almighty.

As the means of repairing the evil which we had done, and of making some restitution to injured Africa for her wrongs, he early conceived the design of educating pious Africans, and of qualifying them to return as missionaries to their own country. At what period he commenced his exertions in behalf of Africa, or whether the high distinction belongs to him of being the very first who in this country publicly denounced slavery, the writer has not sufficient means of determining. It was however some years before the war of the revolution, that in a sermon addressed to his people, he endeavored to expose its iniquity. And it may enable us to form an opinion of the extent of the evil, when it is acknowledged that at first his own mind faltered in the undertaking. Slavery was then the source of wealth to the state of Rhode Island; his church, his congregation, the town, the state, the whole country, were personally and deeply interested in its continuance, and already implicated in its guilt. In this state of public opinion, after studying the subject diligently and thoroughly, he resolved in the strength of the Lord, to take a decided and consistent stand. As an encouragement to others to go forward in duty, it ought to be here stated, that instead of the opposition and bitterness which he had anticipated, his first sermon on the subject only excited wonder among the greater part of his people, that they themselves had never viewed it in the same light before. They were satisfied with his reasonings; and in accordance with their convictions, after a few years his church passed the following resolve;—"*Resolved*, That the slave trade and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel, and therefore we will not tolerate it in this church."

Before adverting to the attempt made by Dr. Hopkins to send the gospel to Africa, it may here be mentioned, that in his private intercourse with his brethren in the ministry, he did much to awaken their attention to the subject, and to convince them of their obligations to discountenance slavery. Visiting at the house of the celebrated Dr. Bellamy, who was at that time the owner of a slave, he with his wonted candor pressed the subject upon the attention of his friend. Dr. Bellamy endeavored to defend the practice by the usual arguments; but Dr. Hopkins having successfully refuted them, called on Dr. Bellamy immediately to free his slave. In answer to this demand it was urged, that the slave was a most faithful and judicious servant; that in his management of the Dr.'s farm, he could be trusted with every thing; and that he was so happy in his servitude, that he would, in the opinion of his master, refuse his freedom, were it offered to him. "Will you consent to his liberation," said Dr. Hopkins, "if he really desires it?"—"Yes," replied Dr. Bellamy, "I will." The slave was then at work in the field. "Call him," said Dr. H. "and let us try." The slave came to receive, as he supposed, the commands of his master.

"Have you a good master?" said Dr. Hopkins, addressing the slave. "O yes, massa,—he very good." "Are you happy in your present condition?" "O yes, massa,—me very happy." "Would you be more happy, if you were free?" "O yes, massa,—me would be much more happy." "You have your desire," exclaimed Dr. Bellamy—"from this moment you are free."

We have said that Dr. Hopkins, soon after his settlement at Newport, conceived the design of educating and qualifying pious Africans to go out as missionaries to their own country. For the support of this benevolent enterprise, he appropriated the sum, which in the days of his ignorance he had received for the price of his slave. A missionary society was formed, and several pious Africans in the town of Newport were educated by him to go out as missionaries to Africa. So ardently engaged was Mr. Hopkins in this project, that he borrowed on his own responsibility the sum necessary to purchase the freedom of one of the pious slaves. He also made a vigorous effort to procure the freedom and means for the professional education of three more. He corresponded in their behalf with the Society in Scotland for promoting christian knowledge, and with several gentlemen in England. He also made at least two appeals to his own countrymen to enlist their pecuniary aid in manumitting the slaves, and supporting them at literary institutions. One of these appeals he made in 1773, and the other in 1776. Considering the very limited attention which had at this early period been given to the subject of slavery, and the very limited degree in which the christian public had been trained to benevolent effort, we must consider these appeals as remarkably successful. In the first year of our national independence he addressed an anonymous pamphlet to the Continental Congress, showing it to be the interest and the duty of the American states to emancipate their African slaves. As Congress had solemnly declared that all men were born free and equal, Dr. Hopkins' reasonings fell with weight on the public mind. In 1785 this pamphlet was republished by the abolition society of New-York, and the constitution of their Society prefixed to it. In Newport Dr. Hopkins continued, to the close of his life, an active and liberal contributor to the funds of the Society which he himself had instituted, for the amelioration of the condition of the Africans, and particularly for sending to them the gospel. After the war, his means were small,* but what he could do he did with all his might. When in his old age he received nine hundred dollars for the copy-right of his system of divinity, he contributed one hundred from the amount to the objects of that Society. And until the termination of his earthly labors, he continued to make every possible exertion to awaken attention on this subject, and arouse to action not his own people only, but *all*, over whom he could exert an influence.

The attempts of Dr. Hopkins, however, to send the gospel to Africa were not so successful as his attempts to enlist popular feeling against the slave trade, and to effect the liberation of those already in captivity. The war of the revolution interrupted his communications with his European friends, and discouraged his contemplated undertaking of sending a colony of blacks to Africa. At this time, a voyage to Africa would have been hazardous. The war, too, as will be more evident in the course of this biography, fell heavily upon the town of Newport, and upon the Dr.'s church and people. His church was disbanded;—his people scattered;—he himself was obliged to flee into the inland country;—and his pious Africans were driven from their studies. In addition to this, one of the intended missionaries died during the war. By such a complication of disappointments, Dr. Hopkins' attempts were in some measure frustrated. Not entirely however. The exertions which he made produced an effect on the public mind which is felt to this day, both in America and Britain. The Africans whom he educated persisted through life in their pious desires to promulgate the good news of salvation to their benighted countrymen. And one of these Africans with his family was finally permitted by divine Providence to gratify the long-cherished wishes of his heart, and embark for his native country.

The highly favored African just alluded to was Newport Gardner, a gentleman who about four years ago excited considerable attention throughout the religious community of Massachusetts. He was brought to this country as a slave in 1760, when only fourteen years of age. He early discovered to his owner very superior powers of mind. He *taught himself* to read, after receiving a few lessons on the elements of written language. He *taught himself* to sing, after receiving a very trivial initiation into the rudiments of music. He became so well acquainted with the science and art of music, that he composed a large number of tunes, some of which have been highly approved by musical amateurs, and was for a long time the teacher of a very numerously attended singing school in Newport. He retained a knowledge of his mother tongue, so that he could speak it fluently in his eightieth year. His uncommon powers of mind attracted the attention of Dr. Hopkins; and his ardent piety gained the Dr.'s love. The Dr. originated and encouraged the design of his obtaining his freedom,* and returning a missionary to his country. The troubles of the revolution prevented his immediate embarkation, but he never forgot his original design. He continued through life with his heart turned toward his home; and when the favorable moment came, he joyfully embarked for Africa. On the evening of the 28th of December, 1825, he and several others were constituted a church in the city of Boston; he was ordained one of its deacons, and on the 7th of January, 1826, he sailed in company with the Rev. Horace Sessions for Liberia in Africa. To those who saw Dea. Gardiner embark it appeared strange, that a man eighty years of age should think of becoming one of the founders of an infant colony across the Atlantic. But with him the undertaking was not the effect of a sudden impulse;—it was only the breaking out of that flame of love to Christ and to his kinsmen according to the flesh, which had been enkindled by the fireside of Dr. Hopkins' study, fifty years before.

The intercourse of Dr. Hopkins with his people was like that of a father with his children. He was indeed formed for friendship; and both in theory and in practice carried his ideas of the enjoyment to be derived from christian confidence and communion higher than most men. From his first entrance on the work of the ministry, unless interrupted by something extraordinary, he spent the last day of the week in retirement, fasting and prayer. After his settlement in Newport it was his practice, towards evening, on that day, to leave his closet for the purpose of conversing on the subject of religion with a select circle of esteemed christian friends. Of those who composed that circle some at least had made as great attainments in knowledge and in grace, as any christians of whom we have had knowledge in modern days. Miss Susanna Anthony, Mrs. Sarah Osborn, and Miss Mary Dolloway were of that number. Miss Anthony was naturally of a retiring disposition; Mrs. Osborn was formed for active employment and influence; Miss Donelly united in her own person both these traits of character. Miss Anthony was eminent for prayer;—her life was devoted to it;—she had concluded that in this way she could be most useful, and best subserve the interests of the Redeemer's kingdom; and her nights and her days, so far as they could be withdrawn from the world, were given to prayer. And her life, as published by Dr. Hopkins, bears testimony to the eminence which she attained in the true spirit of devotion. Mrs. Osborn had devoted her life to the instruction of children and youth;—she was also a woman of prayer, and from her closet she carried

* In reference to his limited pecuniary resources

* The manner in which this pupil of Dr. Hopkins obtained his freedom affords a remarkable instance of special answer to prayer. Deacon Gardner was the slave of Capt. I. Gardner of Newport, R. I. and by the indulgence of Capt. Gardner was allowed to labor, for *his own profit*, during whatever time he might gain by extra diligence. Dea. Gardner devoted all this gained time to procuring the means of liberating himself and family. He was finally advised by the deacon of Dr. Hopkins' church to spend this time in *fasting and prayer*, in imitation of Elijah's example; and he was assured of more rapid success in this course than in that of manual labor. Accordingly having gained a day, deacon Gardner, without communicating his plan to any but Dr. Hopkins, and two or three christian friends, spent that day in secret fasting and prayer to God that he might obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon; but was told that "Newport was engaged for himself, this being his *gained day*." "No matter, call him," says Capt. Gardner. After some hesitation the slave was called, and the owner gave him a paper on which was written,—"I, James Gardner, of Newport, Rhode Island, do this day manumit and release forever Newport Gardner, his wife, and children," &c. &c.; adding some conditions which could be easily complied with. Deacon Gardner received his manumission with gratitude to his owner, but with still greater gratitude to his all-wise Disposer above, who had signally answered his request for freedom, *even before he had finished his supplication.*

fervor of her piety into the active scenes of life; and in propagating the influence of religion among all classes of society was eminently useful. In speaking of those eminently pious females, Dr. Hopkins thus sums up their character: "They were in my judgment, the most eminent female christians with whom I have had any acquaintance. The public, and even christians who never were acquainted with them, cannot by reading what is published have a full and adequate idea of their excellent character. I deem it a great happiness that I have nearly thirty years been intimately acquainted with them, and have enjoyed their friendship and their prayers." Miss Donelly, survived Dr. Hopkins a number of years, and was the last of that circle of eminently pious women who was gathered unto her fathers. A Female Praying Society which yet exists, had been organized in the early part of Dr. Hopkins' ministry. Over that society those ladies who have been mentioned successfully presided, as one after the other left the vacant chair to join the assembly of the church made perfect. They are now all gone; and although the Society yet exists, it is saying very little to say that one of a like spirit are left to fill their place. Miss Donelly continued until her death to exert an influence over the church, which greatly abridged the labors, while it eminently promoted the usefulness of her pastor.—Assembling the sisterhood around her, she exerted a controlling influence over them;—it was an influence too of the most lovely kind,—an influence which brought them around her by the ties of affection, which entered into all their sympathies, and which appeared to be solely exercised in doing good. Might I be allowed to bear the same testimony to her memory, which Dr. Hopkins bore to the memory of Miss Anthony and Mrs. Osborn, I would say, she was in person, manners and character, the most interesting and excellent female christian with whom I have ever been acquainted."

Which of these systems of education will we find Liberia to prefer?

HERALD OF FREEDOM.

CONCORD: AUGUST 25, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—N. HAMPSHIRE CONST.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The New-Hampshire Anti-Slavery Convention.

This Convention assembled in this town on Tuesday, August 21, 1838, and having been called to order, prayer was offered by D. I. Robinson; after which it was organized by the appointment of the following officers:—

DANIEL I. ROBINSON of Concord, *President*,

Vice Presidents.

T. P. BEACH of Grafton county.
L. MELENDY of Hillsborough county.
L. B. COLE of Merrimack county.
I. HASKELL of Cheshire county.
E. MACK of Strafford county,
I. WILCOX of Sullivan county.

Secretaries.

JAMES B. ABBOT of Boscawen, and
GEORGE S. TOWLE of Meredith.

On motion it was resolved, that all persons attending the Convention, favorable to immediate emancipation from slavery, be invited to seats herein, and to be enrolled as delegates.

A committee, consisting of N. P. Rogers, S. D. Darling, S. Tenney, H. B. Stanton, and E. G. Chase, was appointed to prepare business for the Convention.

The following gentlemen were appointed a committee to make arrangements for the public exercises of this Convention—Messrs. J. M. Putnam, E. Worth, and A. Freeman. This committee having retired for a short time, reported,

That during the session of the Convention our meetings commence at nine o'clock in the morning—close at twelve—meet at two afternoon—close at five. Address at half past seven in the evening, by O. Scott—close at nine in the evening. And the said report was accepted, and the order recommended by the committee adopted.

The committee appointed for that purpose reported a list of delegates.

The following resolution was submitted and supported by E. Mack of Dover, and unanimously adopted:

Resolved, That the nature and interest of the cause of emancipation require that its advocates should carry forward the enterprise in the spirit of humble solemnity.

Prayer was offered by O. Scott, and the Convention adjourned to two o'clock in the afternoon;—at which time the Convention reassembled.

The following resolution was presented and supported by S. D. Darling of Milford and others, and adopted:

Resolved, That the interests of the anti-slavery cause requires the formation of a Young Men's State Anti-Slavery Society.

Whereupon, a committee consisting of S. D. Darling, G. S. Towle, and J. B. Chandler, was appointed to prepare a constitution for the Young Men's Society.

The Business Committee reported sundry resolutions which were advocated at considerable length by H. B. Stanton, and adopted:

Resolved, That no man can be a patriot, who practically denies the equality of human rights, who vindicates the right of slaveholding, or opposes the immediate abolition of slavery.

Resolved, That election to political office confers peculiar power to oppose or favor the abolition of slavery in this country, and that therefore all abolitionists, having the right of suffrage, have an important political duty to perform.

Resolved, That no man can receive the vote of the consistent abolitionist, unless his character as well as his professions give assurances of his acting in favor of the abolition of slavery.

The committee appointed for that purpose reported a preamble and constitution for a Young Men's State Anti-Slavery Society—which having been read and considered, was, on motion, referred to a committee of seven to consist of the three members composing the former committee with the addition of four others. The four additional members were J. Haskell, T. P. Beach, D. W. Burroughs and D. I. Robinson.

Prayer was offered by D. W. Burroughs, and the Convention adjourned to to-morrow morning nine o'clock.

Wednesday morning, Aug. 22.

The Convention re-assembled. Prayer offered by J. M. Putnam.

The Business Committee submitted the following resolution:

Resolved, That it is expedient to call a convention for the purpose of nominating such candidates for Congress, to be supported by abolitionists at the ensuing election, as are the avowed and unflinching advocates of universal emancipation.

Which having been fully and ably discussed, was, on motion, indefinitely postponed.

Adjourned to three o'clock in the afternoon, for the purpose of giving to the young men an opportunity of completing their organization under the constitution which they had adopted as a State Anti-Slavery Society;—at which time the Convention again assembled, and proceeded in business.

The Business Committee introduced the following resolutions, which were discussed and adopted—

Resolved, That in the advanced stage of our enterprise, more aid must be derived from temporary and local agencies, and less dependence placed on agents from abroad, a supply of whom can scarcely be expected for the increased demand now among the people.

Resolved, That the system of Cent-a-week contributions be earnestly recommended to our anti-slavery friends as an efficient means of obtaining funds, and maintaining a more general and lively interest in our cause.

Under the last mentioned resolution the following gentlemen were appointed county agents for the purpose of carrying into effect the Cent-a-week system of contribution, and authorized to appoint agents in the several towns in their respective counties, with such instructions from time to time as may be deemed requisite.

For Rockingham county—Mr. J. H. Knight, of Portsmouth.

Strafford—Rev. David Root, of Dover.
Hillsborough—Mr. S. D. Darling, of Milford.
Cheshire—Gen. Samuel Griffin, of Roxbury.
Merrimack—Rev. Jonathan Curtis, of Pittsfield.
Sullivan—Col. Erastus Glidden, of Claremont.
Grafton—Rev. T. P. Beach, of Campton.
Coos—Mr. Timothy K. Blaisdell, of Haverhill.

Resolved, That this Convention feel deeply the afflictive dispensation of Providence in removing by death our lamented brother JOHN FARMER, late Corresponding Secretary of the New-Hampshire Anti-Slavery Society.

The following resolutions were introduced by the Business Committee, and having been discussed at considerable length, were adopted—

Resolved, That we hail with gratitude to God the emancipation of our brethren in the British islands—that we regard it as success in our own enterprise—and that we will, by the blessing of God, perseveringly co-operate with our anti-slavery brethren in Great Britain until the yoke of every slave under heaven shall be broken, and oppressed man every where go free.

Resolved, That the sullen silence so lamentably maintained by the pulpit and the press in this country in regard to West India emancipation is a mortifying and alarming token of the low estimate of human freedom here and furnishes also proof that the opposition to abolitionists arises not from any difference of opinion as to measures but in hostility to the colored man's liberty.

Resolved, That this Convention unite in the call now making to our beloved brother GEORGE THOMPSON to come again to these shores—to lift his mighty voice, now that the British West Indies are free, in behalf of his brethren in bondage in this Republic.

Resolved, That the Executive Committee of the New-Hampshire Anti-Slavery Society, in connexion with the Executive Committee of the Young Men's State Anti-Slavery Society, be requested to question the candidates for Congress of both political parties without delay, for the purpose of obtaining their views on the various subjects connected with the emancipation of our countrymen in bonds, and provided the full number cannot be found in one or both parties, who will be true to the great question of human rights, then that they be requested to call a Convention to decide what shall be done in the premises.

Resolved, That we notice with joy a conditional call in the Liberator, for a Young Men's State Anti-Slavery Convention in Massachusetts, and express the hope, that the Convention will be held, and adopt efficient measures to redeem our ancient and renowned sister state, from the last vestige of sympathy with the oppressor, and hatred towards his victim.

Resolved, That southern enslaving and northern prejudice against color are both criminal and ought to be both infamous in the eyes of the American people.

Resolved, That we loudly and earnestly call upon the abolitionists in each town to see that petitions to Congress and the New-Hampshire legislature be seasonably and thoroughly circulated, and the name of every friend to our cause obtained, that our legislators may have the courage to do their duty on the great question of human rights.

On motion of H. B. Stanton,

Resolved, That we have increased confidence in the usefulness and necessity of the Herald of Freedom, and appreciate the rare ability of its editor,—that the exigencies of the times imperiously require its enlarged circulation; and we recommend to every anti-slavery society and every friend of liberty in this state, to take prompt and efficient measures to give it a wider distribution, not only among the friends but the opponents of our cause.

Resolved, That the members of this Convention return their most cordial thanks to the inhabitants of Concord, through whose hospitality they have been kindly entertained during their attendance at the present session.

A benediction was pronounced by the President, and the Convention adjourned.

Young Men's Meeting.

Wednesday, Aug. 22, 1838.

At a meeting this day of the Young Men who are members of the Anti-Slavery Convention now assembled in Concord, holden pursuant to notice given in said Convention yesterday—

Rev. D. I. Robinson was chosen President and George S. Towle Secretary.

Prayer was offered by Rev. Mr. Beach.

The Committee appointed in Convention yesterday for that purpose, reported a form of a Preamble and Constitution for a Young Men's State Anti-Slavery Society, which were read, discussed, amended, and adopted. This Constitution having been subscribed by forty-four delegates then attending; a Society was organized by the election of the following officers:

President.
LEBBEUS B. COLE, of Hopkinton.
Vice Presidents.
JOHN B. CHANDLER, of Concord,
TIMOTHY K. BLAISDELL, of Haverhill,
HOSEA FOSTER, of Sullivan,
JOSIAH D. CROSBY, of Jaffrey,
LEWIS HILL, of Lancaster,
ENOCH MACK, of Dover,
WILLARD RUSSELL, of Amherst,
SAMUEL HOIT, of Epping,
Corresponding Secretary.
DANIEL I. ROBINSON, of Concord.
Recording Secretary.
GEORGE S. TOWLE, of Dartmouth College.
Treasurer.
HALE E. CROSBY, of Concord.
Executive Committee.
HORACE EATON, of Dartmouth College,
J. B. PERKINS, " "
ISAAC N. HOBART, " "
BARTHOLOMEW WOOD, " "
ELBRIDGE G. CHASE, of Concord.

The following resolutions were introduced and adopted:

Resolved, That, as a Society, we hereby become responsible for the support of an Agent to labor for this Society the current year—and request the Executive Committee to secure one as soon as possible.

Resolved, That we hereby pledge ourselves for the future to do our best in our several places of residence to awake up an increasing interest and activity in the support of this great cause.

Resolved, That we consider the Herald of Freedom an able and well conducted advocate of human rights, and the cause of universal emancipation, and as such, deserves the patronage of an enlightened community,—and that we pledge ourselves to increase its circulation.

Resolved, That as a debt remains against several individuals on account of the Herald of Freedom, therefore the Executive Committee of this Society be directed to confer with the Executive Committee of the Parent Society in relation to its payment.

Resolved, That the cause of the down trodden and oppressed slave is worthy of the sympathies and of the united and persevering efforts of the young men of the Granite State.

Resolved, That the Executive Committee be requested to appoint local agents, to lecture in the towns in their immediate vicinity.

A Committee was appointed to prepare an address to the Young Men of New-Hampshire. The Address, together with the Constitution of the Society, are to be printed and circulated throughout the State.

Delegates attending the A. S. Convention.

Amherst—L. Melendy, W. Russell.
Boscawen—J. B. Abbot, S. Terry, W. Temple, M. G. Farmer, E. Coffin, H. Atkinson, G. Kilburn, D. Gerrish, F. P. Atkinson.
Bow—C. Heath.
Barrington—S. Nichols.
Campton—T. P. Beach, P. Chamberlain, M. Cook, O. L. Marston, D. Ames.
Canaan—D. Sherburne.
Chester—B. Sargent, H. Crombie, G. W. Varnum, J. M. Foye, J. W. Ray, A. Lufkin, W. B. Paine.
Concord—J. M. Fuller, M. Chamberlain, J. R. French, M. Chamberlain, jr., B. Damon, A. Wood, H. Walker, G. Cutting, J. Davidson, S. Evans, E. Worth, E. E. Cummings, G. Kent, G. Porter, W. W. Estabrook, J. B. Chandler, S. Shute, E. G. Chase, H. E. Crosby.
Contoocookville—J. L. Sinclair, T. B. Jewell.
Canterbury—W. Chamberlain, R. S. Morrill, A. Foster, D. M. Foster, S. S. Foster.
Dartmouth College—F. A. Freeman, G. F. Goodhue, S. Dana, S. Page, E. Adams, H. Hall, J. P. Humphrey, C. Whiting, C. Pillsbury, A. H. Kent, C. Peabody.
Dorchester—D. W. Burroughs, A. P. Blaisdell.
Dover—E. Mack, A. Freeman, R. Flagg, H. Sawyer, P. Cushing, jr., A. M. Clark, D. Root.
Dunbarton—J. Ireland, R. McCurdy, J. M. Putnam, J. Allison, M. McCurdy, J. Bunten, J. Ireland, jr.
Francestown—J. Abbot.
Gilmanton—H. K. W. Clark.
Gilsum—W. Hayward.
Goffstown—S. Bunten, E. Woodbury.
Groton—L. Tenney, E. M. Ball.
Hanover—A. B. Burke.
Henniker—O. Pillsbury, J. E. Strong.
Hebron—S. Crosby, I. Crosby, W. Ball, W. Burns.
Hopkinton—L. B. Cole, J. Cavis, J. A. Gregg, A. S. Currier, C. Clough, M. T. Kimball, S. B. Sargent, H. Blanchard, R. Austin, E. E. Smith, J. Carr, A Savage.
Keene—A. Wilder, H. Gerauld, G. Wilson, J. Haskell.
Loudon—S. Chamberlain, W. L. Morse, W. Emery, A. Morrill, P. Robinson.
Lyme—P. Davidson, C. P. Fairfield.
Lyndeborough—O. Whiting.
Meredith—G. S. Towle, I. L. Robinson.
Merrimack—S. Kenney, jr.
Milford—S. D. Darling, E. Mills, J. Mills.
Nashua—A. E. Thayer.
Newport—J. Wilcox, T. Tenney, L. W. Peabody.
New-Ipswich—L. S. Noyes.
Northfield—M. F. Winslow, J. Clough.
Northwood—L. Brown, E. C. Tasker.
Nottingham—J. LeBosquet.
Pelham—B. Butler.
Pembroke—D. Flagg, J. Hamblet.
Plymouth—J. H. Chamberlain, J. Cummings, S. Merrill, N. P. Rogers.
Pittsfield—J. Curtis.
Sanbornton Bridge—F. Merrill.
Sandwich—J. Gove.
Sullivan—H. Foster.
Tamworth—P. G. Mason.
Weare—W. L. Eaton, Z. Gove, M. Hanson, J. D. Chase, P. E. Gove, E. Greene.
Wilton—T. Abbot, Z. Abbot.

Lowell, Mass.—Orange Scott.
New-York city—Henry B. Stanton.
Salem, Mass.—S. M. Coburn.

Anti-Slavery Convention.

Our heart is cheered as we look around on the faithful spirits convened now in the meeting house where we at this moment are sitting and writing this hurried notice. We do not rejoice as we regard their distinguished talents merely, though there is abundance of genuine talent and capacity among them—or as we survey their equipage and dress and signs of wealth—but we see them men of the thoughtful visage—of the prayerful mien—of the firm, calm, philanthropic aspect and character. They pray night and morning—in public, in families, in secret, for the enterprise we are engaged in. We do not have to manage and plot and diplomatize, to carry it forward. We are all *convinced* that we are right—that truth is for us—that discussion is for us—the bible is for us—our God is for us. We look abroad upon our phalanx of prayer, and as we thank God, we take courage. We feel secure and safe of ultimate success—aye of *present* success. We have succeeded. As to us slavery is abolished—as to us, prejudice against complexion is doomed to die the death—as to us there are no slaves—there is no colonization—and we see in the convention around us a token and a cause of the extension of our success among our countrymen.

But we can't write—Henry B. Stanton is speaking and we cannot hold on upon our goose-quill any more than we could keep an umbrella spread in a whirlwind—We will write about the convention after the gale is over.

James F. Otis.

The name of Otis has become infamous in this country, or will have become universally so, when slaveholding becomes so. It was prostituted by poor old Mr. Harrison Gray Otis in Faneuil Hall, when his name and that hall, both consecrated to liberty, were foully desecrated to the service of slavery. As if that were not enough for the name of Otis to bear, the miserable individual, whose name is at the head of this, has made another draft upon it, to the extent of his credit. He, it seems, was one of the signers of the anti-slavery declaration of sentiments at Philadelphia. He then thought he was an abolitionist, but was woefully mistaken, and has since apostatized, and now sneers at the thought of immediate emancipation, as much as Arnold did at the notion of American Independence, after his change of sentiments under the arguments of Major Andre.

Arnold had seen a British officer—Mr. James F. Otis has been to White Sulphur Springs in Virginia, and met with "Judge T. of Virginia," and the Judge noticed Mr. Otis with that condescension, seeing as how the Judge was a slaveholder of old Virginia, and Otis nothing but—a poor paltry northerner without a slave to lay his jaws to,—that it dispersed his shallow abolitionism to the moon, and he is now clear over on t'other side, and Mr. Buckingham, of the Boston Courier, is publishing his traitor avowals of defection, in that Courier which many a New-Hampshire christian pays four or five dollars a year for. Harrison Gray Otis profaned the name of the old Faneuil Hall Otis, and the old Hall itself, by an eloquent speech on the part of slavery and against liberty. Peleg Sprague came out with him on the side of slavery, on the same occasion. If old James Otis had been living and been there, he would have thundered and lightened upon his recreant namesake, as terribly as the heavens did on him, that day when he was "by touch ethereal slain."* It would have been well for the fame of poor old Harrison Gray, had the lightning touch'd him that day, before he sold himself basely to slavery, at less than slave auction price. He now stands struck with moral lightning—a scathed and scorched monument of that vassalage, which creeps over the most gifted genius, when it consents to the foul larceny of pilfering the "image of God." His hoary head "deep scars of thunder have entrenched."

This James should get some general court to alter his christian name. They would alter it for him if he would come to ours at Concord. The Otis he may keep—Harrison G. had prepared that name for his dastard wearing. The James he ought to lay aside. We recommend him the given name of Benedict.—*Mr. Benedict A. Otis*,—a pretty name in print or "*hand write*," and it would figure well in a *hic jacet*.

Here lies Mister Benedict A. Otis—formerly James F. Otis—his name changed in correspondence with his revolution of sentiments, being cured of anti-slavery principles by the condescending courtesies of an old slave procreating Judge of Virginia, the father peradventure of Archy Moore.

*The celebrated James Otis was killed by lightning, as he was standing in his door-way, with only one cloud in the heavens.

"Amerikah--Amerikah,"

Mouths the swaggering school boy, as he declaims the windy 4th of July extract, full of bluster and falsehood. For one we are sick at the stomach almost at the very name of the rank old "asylum for the oppressed." It associates every thing that is disgusting and mortifying. In plain historical fact as it will read to all futurity—it is neither more nor less than the foul, blood-smeared, bone-encumbered kennel of the old she-wolf Slavery—where she has denned and littered this hundred years, and eat her own whelps and laid in the blood of her own young ones, till her old nest stenches to the stars, and is becoming a hissing and a horror to all countries, that have heard the story of her. She is a Protestant country and is almost ready to go into hystericks for fear the Catholics will come here and corrupt her puritanism. One of her pilgrim mobs set a Catholic convent a-fire and burnt it to ashes, and like to have burnt up a flock of civil nuns in it; they were so jealous for Protestantism. This was in sight of a monument they are putting up to civil liberty and law. She is amazing free and prosperous. There is *going on* 15,000,000 of *freemen* in her—about 3,000,000 of them dog slaves. She has made and broken more treaties with the aboriginal people of this country than you can "*shake a stick at*," and yet she beats all for honor and justice. She is colonizing them now some where in the woods away beyond the westward. She thinks it is for their good to turn them off of good land and out of tidy house and home down about Georgia and dragoon them off west of the Mississippi somewhere. She gets their consent first and sweetens their banishment with a missionary or two just to prove it is all for their best good. She is trying to steal Texas from her poor neighbor Mexico to open a new market for her illegitimate children. She *sells* her own young ones, as well as eats them. She used to steal men, women and children from Africa, and her sages made a constitution in favor of carrying on man-stealing there—so that she should not stop it herself for some 20 years. She stopped it after the time was out because she found it more profitable to steal and sell her own inhabitants. She is very anxious to spread her religion among the heathen—and she has a board of managers—by the name of commissioners—and these managers have bought and sold their fellow countrymen—with money given to send their religion among the heathen. We really hope the Catholics won't come in here and corrupt the morals and principles of the old Puritans—but she is very *hystericky*, lest they should. She is the *last hope of the world*. You will see her marked with *brightish* sort of paint, on the religious maps of the world, to distinguish her from *heathen* countries. Your anti-abolition divine will point it out, with great complacency with his rattan, while he lectures on what great things she is doing for the conversion of the world. The rest of the world mainly is painted black.

The Convention Again.

We saw at this meeting a multitude of new faces—new laborers, from the highways and hedges and market places, entering the anti-slavery vineyard—laborers from new quarters—a token is it not, that the cause is "on the wane"—or that it is increasing and spreading? We like these strange faces—yet not *strange*, they look exceedingly natural and familiar—full of fraternity and confidence—looking as if they felt at home—and they are not in lieu of old faces—the weather-beaten, veteran, sea-beaten abolition faces—they are not here all in body—but surely in spirit,—we have no deserters, only now and then a *Benedict A.* Otis. Those who become abolitionists do not go back. They do not *look* back. "*Me vestigia terrent*," says pro-slavery—we startle at the anti-slavery footsteps. They all go one way. All onward—none returning,—all advancing—none on the retreat "*nulla retrorsum*." Our gallant brothers Scott and Stanton were with us.—Those of our brethren who staid at home, lost thereby rare intellectual and spiritual treats—refreshing draughts at the sparkling anti-slavery fountain.—Tuesday night brother Scott gave the Baptist meeting house full a stern, plain, "iron-linked" John Wesley argument, demonstrating away the excuses and subterfuges of slavery—and making the abolition highway as "broad" as "the Appian road" and so plain, that no wayfaring man can contrive to puzzle himself into error therein,—and Wednesday night, a storm of eloquence from the lips and the eye of Stanton. We have heard him often before—able—powerful—at times overpowering—last evening he was masterly throughout and the auditory hung upon him in breathless silence while for an hour he played the O'Connell on that platform—O'Connell without his Romanism—a protestant O'Connell "agitating" the spirit of that assembly with an awful description of slaveholding as an invasion of the works and prerogative of God—a theft and a profanation of his handy work, so fearfully and wonderfully made—a purloining of the porcelain clay wrought into that "form so express and admirable" by the hand of God—and then made animate with the fire of heaven—a stealing of the dread creation and a transmuting it into a base utensil. Stanton pronounced its death doom—he declared terribly that it must die—and that it would and that it SHOULD DIE, and the auditory could see in the flashing of his eye and the gesture of his hand and his regal attitude—imposing assurance that he would execute the destroying angel's commission he seemed to stand charged withal, and not a man of that assembly could have cherished hope or idea of the monster's reprieve—but we cannot describe the speech, or the speaker, or the auditory, or the "silence expressive," that *rung* through the hollow house as he paused between his onsets.—We tell abolitionists they lost deeply by not being there—and we congratulate pro-slavery that it was not there, unless it feels willing to undergo the pangs of repentance and the travail of reformation.

We regret that we could not have a sketch of his description of the world arrayed in scorn of Messrs. United States & Brazil—the remaining slave partnership of the inhabited earth. He brought on to the scene all nations, languages and tribes under heaven. The old world and the *unchristianized* new,—Europe, Asia and Africa—Southern America and Northern—from the tall Patagonian to the little stub of an Esquimaux, up to his chin in snow drift—all scowling on the light fingered dregs of humanity. Who will hold on for their share in a world's scorn—who will continue to hold stock in the contempt of mankind?

John Porter, Esq. of Derry, has declined the nomination for Congress, for Rockingham District.

We regret the declination of Mr. Porter for the reason, that he is the firm friend of free and open discussion of every subject pertaining to the rights of man. His answer to certain questions proposed to him by the friends of slave-emancipation, prior to the last spring election, were fully satisfactory, so far as we now recollect them. With such men to represent us in Congress, we might reasonably indulge the belief, that ere long the filth of slavery would be washed away from the ten miles square, and from the halls and shambles of the Capital.

For the Herald of Freedom.

The Rev. Francis Wayland, president of Brown University, and well known to the public as the author of several excellent treatises on moral subjects, has lately published a small volume entitled "The Limitations of Human Responsibility." Its purpose appears to be to instruct the conscience; to give relief to those who, having high conceptions of man's responsibility, imagine they are accountable for all the evils which they do not do all they can to prevent or remove; and to restrain others whose zeal or whose fanaticism impels them to meddle with subjects beyond the sphere of their duties.

In distinct sections, the author treats of Individual Responsibility, Propagation of Truth, Voluntary Associations, and Ecclesiastical Associations. Of his manner of treating these it is not my purpose to write. Of the ninth section, "the slavery question" is the subject; and I shall now very briefly examine the correctness of some of the opinions which the author has expressed in regard to it.

In the beginning of this section, he observes that he "proposes to enter into no consideration of the moral bearings of the institution of domestic slavery." "With these topics the present discussion has nothing to do." It seems to me that this doctrine is erroneous. He closes his eyes upon the most important view which can be taken of the subject. Does not the "moral bearing" of any question, any institution, any course of conduct, modify our duties and limit or extend our responsibilities, both as men and as citizens, in regard to it? Does it not furnish motives to animate or repress our zeal, to diminish or increase our exertions? Should moral bearings be excluded from all consideration in a moral treatise?

Fairness, however, requires that it should be stated, that the author has not concealed his feelings and opinions in regard to slavery. He considers it to be "a violation of the law which God has ordained between man and man." But the exclusion from this work of all consideration of the moral bearing of slavery necessarily leads him to conclusions which he would not otherwise have arrived at.

Proceeding to discuss the subject, the author treats of our duties in regard to it, first, "as *citizens* of the United States," and then as *human beings* under law to God."

Such a division may be convenient to the writer; he may derive from it all the aid which method gives; it may enable him to arrange in order different classes of arguments bearing upon the same subject; but it has the disadvantage of separating the man from the citizen; it seems to absolve the citizen from all the responsibilities arising from his human nature, and the man from all the duties arising from his being a citizen; it goes too far in presenting to the mind the citizen and the man as metaphysical abstractions; and if the author has arrived at any erroneous conclusion, it may be attributed, not to any obliquity of the moral sense, but as well to this unfortunate division as to the exclusion from consideration of the "moral bearings" of slavery.

"I think it is evident," says the author, "that *as citizens of the United States*, we have no power whatever either to abolish slavery in the southern states; or to do any thing of which the direct intention is to abolish it."

From the opinion advanced in the first clause of the above quotation I am not aware that any one dissents. If I am not mistaken, the national anti-slavery society, not only does not claim but expressly disclaims the power. To prove, therefore, by a long and labored argument, that it does not exist, must have been a work of entire supererogation. It must have been even more, for it leads the ignorant to believe that the power has been claimed, and therefore does injustice to the abolitionists.

"Or to do any thing of which the direct intention is to abolish it." The meaning of this clause is not obvious. The idea intended to be conveyed, in the first clause, doubtless is, that Congress has no power to pass a law to abolish slavery in the southern states. I can imagine nothing else that can be done, with the direct intention of abolishing it, but destroying the slaves, exporting them, or destroying the masters. The author could not have thought it necessary to deny the power of Congress to do either of these. He probably intended to say, that we could do nothing the direct intention of which was to *produce, or lead to* the abolition of slavery, in the southern states. If the author had so written it, and considered a moment, he might have been convinced of its incorrectness. We may certainly petition congress to abolish slavery in the district of Columbia, with the avowed hope that the result of the experiment there would convince our southern fellow citizens that their safety, comfort and interest would be promoted by abolishing it in their states, and with the avowed intent that they should be impelled by the force of example to do so; we may confine our votes to such candidates for congress as would be in favor of a law for that purpose; and we may assemble and pass resolutions in favor of such a law; but whether in doing this we should act as citizens or as men I am not metaphysician enough to decide.

But the author contends that congress has no right to abolish slavery in the District. By *right* he here means *moral right*, for he distinctly admits that the constitution clearly confers the power to do so.

And the reason he gives why congress cannot rightly abolish slavery in the District is, that the power of exclusive legislation over it was not given *for that purpose*.

If there is any thing in the book which betrays partizan feeling unconsciously entertained, it is in the discussion of this topic. He asks, in the first place, "What is the *object* of the act of abolition? Is it ultimate within itself? Is it merely because, as citizens of the United States, we are opposed to slavery in any territory over which we exercise jurisdiction? Or is it for the sake of something ulterior; that is, for the sake of creating such a state of things in the slave holding states, that the citizens of those states will be obliged, whether they approve of it or not to abolish slavery?" From the general tenor of his remarks, he appears to think the last question must be answered in the affirmative; thus countenancing the abettors of slavery in imputing to the abolitionists an unfriendly motive, as the sole motive of their conduct, without giving any reason or any fact in support of the charge.

Again he asks, "Was the power over the District of Columbia ceded to Congress *for this purpose*? Did Maryland and Virginia ever anticipate that, without their consent, this use would be made of it? Did the southern states generally, when they became parties to this contract, (what contract?) suppose that this power would be claimed and used by congress? I think that all these questions must be answered in the negative. If so, the right has not, in fact, been unconditionally given." Now it seems to me that, should all these questions be answered in the negative, congress might rightfully exercise the power admitted to be given, even on the author's own principles. It is true, the power was not granted expressly for this *particular* purpose, but it was granted fully and clearly for *all purposes*. Cannot congress pass *any* law concerning the District, but such as Virginia and Maryland *anticipated*? Cannot congress use a power conferred unless it could be shown that the southern states *supposed*, when it was granted, that it would be claimed and used? The bias of the author's mind and feelings will appear, when it is seen what other questions a man anxious to weigh arguments on both sides of a question, might have asked. Would the clause in question have been admitted into the constitution, had it been qualified by a prohibition of the abolition of slavery? Would any one have had the courage to propose such a prohibition? Would Virginia and Maryland have declined to cede the ten miles square, had they foreseen that congress would exercise the power conferred to abolish slavery? Had they, in their acts of cession, attempted to limit the power of congress in this particular, would congress have accepted the cession? I think that all these questions must be answered in the negative. And I believe that Mr. Wayland himself, would be constrained so to answer them, were he to consider what was the state of feeling in regard to slavery at the time of the formation of the constitution.

Whether the Southern States, at the time of the adoption of the constitution, or Virginia and Maryland at the time of the cession of the ten miles square, did or did not suppose or anticipate that congress might or might not abolish slavery in the District, I presume no one now living can tell. If they thought of the subject, they took no pains to guard against the use of the power, and therefore it may be rightfully used. If they did not think of it, the moral right to use it is equally clear. It is enough that the power given is unlimited in extent and unrestricted in terms; and that there is not the slightest reason to suppose there was any "knavery" or "trickery" or "overreaching" in the case. Like powers given in all other cases, it may be rightfully used for all purposes which morality justifies. And no power, however given, can be rightfully used for purposes which morality condemns. The morality of a purpose has much "to do" with the question whether it can be rightfully accomplished or not.

"It must be granted," says the author, "that the power to *abolish*, and the power to *establish*, are the same. Now congress possesses precisely the same power over navy yards, fortifications, arsenals, &c. belonging to the general government, that it possesses over the District of Columbia. Many of these have been ceded by the free states. Would it be a just, fit and proper exercise of this right, were congress to establish slavery in all these little portions of territory? Were such a thing attempted, I ask any candid man, whether we should not at once exclaim that *this power was never conferred for this purpose?*" I think no sensible man, familiar with the constitution, would make such exclamation. If he was a moral man, a patriot and a republican, other sufficient arguments would at once, and at first, occur to him. Our revolutionary forefathers would have been startled at seeing the *abolition* of slavery, and the *establishment* of slavery, in equal scales.

"I derive no benefit from slavery," says Mr. Wayland, "yet I am obliged to bear the pain of being a party to what, in my conscience, I disapprove." If he is a *party*, is he not then responsible? And is he not bound to exercise all his rights, and make use of all his privilges, as a citizen, to remove the evil, wipe off the reproach, and cause the sin to cease?

Proceeding to consider our duty, in regard to slavery, as *men*, he observes that "when we look at it in this view, we are to consider it, in general, just as we should consider slavery in the West Indies, or in South America, or in any other part of the world."

There must be sophistry in that reasoning which attempts to show that the circumstance of our living in a republic which has a written constitution tolerating slavery; which constitution, moreover, expressly permitted the importation of slaves until 1808, conferred a special privilege on owners of slaves, and ordained that runaway slaves should be sent back, does not impose upon us other and higher duties, both as citizens and as men, in regard to slavery within our borders, than are incumbent on us in regard to slavery abroad. Is it possible that we stand in the same relation to slavery in our own republic that we do to slavery in Turkey? Each of us is a "party" to the constitution. The author admits slavery to be a violation of the law of God. If it is beneficial, we share the benefit; and can we share the benefit of sin without responsibility? If it is a reproach, or a burthen, are we not at liberty to use all the means in our power, which we may rightfully use, to remove and cast it off? If we see dangers to the union, or to our southern brethren, from the continuance of slavery, are we not bound to sound the alarm? Far from me be that frigid philosophy which rejects the charities and duties of brotherhood and citizenship, and which diffuses our affections until they become vapid and powerless by their tenuity.

I might say more, but it was my object merely to state some objections to the author's reasonings on the topic of slavery, and particularly on the constitutional question of the power of congress over the District of Columbia. I trust I have said enough to induce the reader to examine his reasonings before adopting his conclusions. Had it been my purpose to review the work, I should have pointed out many excellencies, and, though believing that the style is deficient in precision and perspicuity, should have spoken highly of its merit as a whole.

PALEY.

For the Herald of Freedom.

DORCHESTER, Aug. 14, 1838.

Mr. Editor,—On Sunday, the 12th inst., Rev. D. W. Burroughs complied with the request of the N. H. Anti Slavery Society, by preaching on the subject of slavery, and taking a collection in favor of the same. As he preaches alternately at the North and South meeting houses, his appointment on the day selected by the society, was at the North meeting house, within a stone's throw of the "grogery," where the people seldom attend meeting; it was thought advisable to postpone the subject till the next sabbath. Notice was there given out accordingly, and it is worthy of remembrance, by the friends of humanity, that not a single person in the compass of at least twelve square miles, (save Deacon S.) contiguous to the rum-store, where ardent spirits freely circulate, attended our meeting. What have the votaries of jugs to do with slavery? This was an occasion I had long wished to see. Our Anti Slavery congregation has usually been small. When Mr. Hazelton was here a year ago last June, we sought to make such arrangements as to enable him to address a sabbath-day congregation. The *church* generally consented, but the *Deacon* thwarted our plans.—The congregation was large; many of the friends of "the peculiar institution" were present.

The speaker took for his text the parable of our Savior, concerning the man that went down from Jerusalem to Jerico, and fell among thieves, (from the 25th to the 38th inclusive,) who stripped him of his raiment, and wounded him, and departed, leaving him half dead. He took notice, that our Savior drew from the caviling lawyer a correct answer to his own enquiries, and though willing to justify himself, he was compelled to acknowledge that he very well knew what he must do to inherit eternal life. He brought to view the hostile feelings that existed between the Jews and the Samaritans. "The Jews had no dealings with the Samaritans." They probably looked on them with as much disgust and hatred as our *benevolent* colonizationists do on the people of African descent. Yet, while the Jews' own brethren passed by on the other side, the despised Samaritan administered the needful relief. The Jews and Samaritans were probably the last people on earth, who were willing to recognise each other as neighbours. Yet the lawyer was compelled to acknowledge that the Samaritan was neighbour to the wounded Jew.

From this parable, the speaker drew the very natural inference, that all those, whether near at hand or remote, whom we have it in our power to benefit, were our neighbours. He brought to view that the people of our country had recognized as neighbours, many of the far distant nations of the earth. The Greeks and the Poles, when crushed under the iron rod of despotism, received relief from us. We had acted the neighborly part towards many Heathen nations, by sending them the gospel. Even the poor Indians, we had, in this respect, recognized as neighbours. Thus clearly proving that we had acknowledged by our *practise*, that the needy both far and near, were our neighbors. None were too remote, (if we could in any way benefit them) to claim that relationship. In opposition to this firmly established truth, I wish to bring to mind the saying of one Gilchrist, before the N. H. Legislature, and which is the *rule* by which those who love to have the peculiar institution "perfume the land," govern their actions: "One may find suffering enough to console, without straying far from our own borders." It so happens, however, that these "kind souls" have totally lost all disposition to "console suffering" anywhere.

As this same Gilchrist is now gliding down "the stream of contempt," where, with his despicable doctrine, he will soon be engulphed in the ocean of forgetfulness, we need take no farther notice of *him* or his *doctrine*.

The speaker now came to our "brethren in bonds,"—the inmates of the American prison-house. *They had fallen among thieves*—had been robbed, and wounded and left half dead. The *Jew* was stripped of his raiment, but *these* were stripped of their *liberty*—their *wives* and *children*—their manhood, their ALL. The thieves took not from the Jew his choicest jewels—his children; but the southern thieves have remorselessly taken from our wounded *neighbours*, their priceless gems!

"These are my *jewels*," said a Roman matron, exultingly, as she showed her children. They have not only been wounded, with whips, paddles, and various instruments of torture, but many of them, perhaps millions, since they first "fell among thieves," have been inhumanly murdered. These poor miserable beings were "our neighbours." There was no getting rid of this truth. The language of Christ, was, "go thou and do likewise." Do as the Samaritan did to the wounded Jew. The speaker clearly showed, that *we could relieve their sufferings*. He so clearly set before the congregation their duty on this subject, that even the *blind* (wilfully so,) could not help seeing it. As was said of D. P. Brown, "he wielded a glittering, two-edged sword, every blow of which was fatal to slavery." I watched the countenance of the Representative from ———, who voted to shut the Representatives' Hall, against discussion. He had previous to this, resisted more light, than would have served to conduct a thousand candid enquirers after *truth*, to the path of duty, relative to our slavery. His countenance discovered the upheaving of his agitated mind, while the speaker showed him his duty as plain as "the road to mill." He is a politician—to discharge ones duty to our wounded neighbours is here very UNPOPULAR. I think it would be equally as wise to reason with the north-west wind, as it would be to set before our pro-slavery office-seekers, their duty to their wounded neighbours. Tho' our contribution was small, yet the cause of benevolence and human rights has received an impulse, that will make our pro slavery gentry quake.

Would all the Ministers of N. H. as faithfully discharge their duty to their congregations relative to American slavery, as has brother Burroughs, our pro-slavery would wane into obscurity.

D.

Notice to our Friends.

The undersigned having been appointed a general and financial Agent, for the New-Hampshire Anti-Slavery Society, and having accepted the appointment, would inform the auxiliary societies and the abolitionists throughout the state, that all letters designed for him should *hereafter* be directed to CONCORD, N. H.

Any societies or friends desiring lectures, or information of the Agent, are requested to write to him there.

The New-Hampshire Anti-Slavery Society, having already a heavy debt and liabilities on their hands, occasioned by the publication of the Herald of Freedom, and having increased their responsibilities by employing an Agent, have *need* of the *aid of all* the auxiliary societies and friends in the state—all the *funds* that they can raise for the present year. They are therefore earnestly requested to take hold, and help us *liberally* and *speedily*.

As the Board of Managers of the State Society feel obligated to redeem the pledge which has been made to the American Society, at least so far as to meet the expenses of the Agents who have labored among them, they therefore wish all the societies to do their *best* this year to replenish their state treasury. And to this end to forward all their monies to Concord; which can be done by their Agent as he visits them, or by mail, to him, or the Treasurer at Concord.

Now brethren, let us arise and show our strength and liberality, to the joy of our friends and the slave, and the astonishment and defeat of our opposers. Let us take our place with our sister States and societies, on the elevated ground of truth, freedom and benevolence.

We would advise all to take this question into deep consideration. And whenever they begin the money question, go through with it thoroughly to every friend and member in town, and do all they feel able to for the year—pay it down and forward it immediately. At the close of lectures is a most favorable time, which should not be neglected.

You will hear from me further on these matters soon.

D. I. ROBINSON.

Munificence. The numerous friends of Dartmouth College will be gratified to learn that one of its distinguished sons, Prof. FREDERICK HALL, formerly of Middlebury College, now of Washington City, has made a donation of TEN THOUSAND DOLLARS—one half in money, the other half in his large and excellent Cabinet of Minerals—towards the endowment of a Professorship of Mineralogy and Geology in that flourishing institution. *N. H. Observer.*

A Mountain of Rattle-Snakes.—Rattle-Snakes are as thick as blackberries on Mount Tom. A few days since, Charles Smith killed one five feet and a half long with thirteen rattles. Miles Smith killed one with seven rattles and three feet long. Chester W. Smith killed one four and a half feet long with nine rattles. Mr. Whiting Street killed another large one, and Mr. Joel Miller destroyed still another big savage fellow. We have heard of individuals unwittingly getting into the very midst of these venomous reptiles on Mount Tom, without discovering their danger, until warned of it by the glare of their eye-balls. *Northampton [Ms.] Courier.*

Time changed.—Passengers for N. York will take notice that the cars for the Rail-Road Line of Steamers from Providence, now leave this city every week day, at 2 o'clock, P.M. This will enable travelers to arrive in New York, generally, in time to take the earliest Philadelphia and North River morning boats. *Boston Post.*

OBITUARY.

In Northwood, on the 4th inst., Deacon Thomas Wiggin, in the 50th year of his age. For 16 years he had been a member of the church of Christ, and for nine years filled the office of deacon.

He was a firm believer in the doctrines of revelation, and an important *pillar* in the Congregational church. His influence was felt in the community, exceedingly salutary. He endured his distressing sickness with great christian composure, and often said his only hope was in the mercy of God through Christ. In his death, his widow has been bereft of one of the most kind and affectionate of husbands. Her household have lost a faithful guide. For a few of the last years of his life, especially the last, his path shone brighter and brighter. During the revival in this place his heart was more than usually devoted to the honor of his divine master. His prayers and exhortations were very appropriate and very affectionate. It seemed he was apprised his time was short, and all he should ever do in this world would be done quickly. So it has proved. The prayer of the church is that "The mantle of Elijah may fall on some young Elisha to fill this great vacancy made in their midst."

He was a consistent and we trust, a sincere advocate of human rights, and a promoter of the abolition of slavery, wherever and in whatever form it may exist.

In Hanover, 7th inst., Augustus Storrs, Esq. aged 75. The death of Mr. Storrs has filled the breasts of those who knew him, with unwonted grief, and the community in which he lived has sustained a loss which will not soon be repaired.

In Canterbury, 11th inst., Mrs. Margarett T. wife of Hugh Tallant, aged about 75.

The Hon. William Patterson, whig member of Congress from N. York, died at his residence in Warsaw, a few days since. Mr. P. was formerly of Derry.

The MONTHLY CONCERT of Prayer for Slaves and the peaceful abolition of American Slavery, on *Monday evening next*, at the Lecture Room of the South church, at 1-4 before 8 o'clock.

ANTI-SLAVERY CONVENTION.

At a recent meeting of the abolitionists in the county of Cheshire, the following circular was prepared, and Rev. M. G. GROSVENOR, Rev. J. D. CROSBY, Gen. S. GRIFFIN, and Dea. J. F. ISHAM were appointed as a Committee to present it for signatures in the several towns in the county—and also to make all necessary arrangements for the convention therein proposed.

CIRCULAR.

In view of the vast magnitude and importance of the philanthropic and truly christian enterprise of IMMEDIATE EMANCIPATION, and of united and vigorous efforts on the part of its friends to urge forward the great and good work—the undersigned express it as their opinion that it is the duty of the friends of the cause in the county of Cheshire, to meet in Convention, for the purpose of mutual consultation, and to devise and recommend such measures as they may judge best calculated to promote it.

And they do, accordingly, recommend, that such a Convention be called, and that members of anti-slavery societies, and the friends of the cause, throughout the county, be respectfully and earnestly invited to attend at such time and place, as the committee, above named, shall designate, and duly notify, through the Herald of Freedom, and such other mediums, as they may deem expedient.

The above Circular having been duly presented for signatures, and a large number of respectable citizens having affixed their names to it,—the committee, in pursuance of their appointment, do hereby give notice, that said Convention be held in KEENE, in the Court House, on the TWELVTH DAY OF SEPTEMBER next, at 10 o'clock A. M.

The interest of the occasion, it is hoped, will be increased by the presence and aid of some distinguished friends of the cause from abroad.

It is gratifying to the committee to see among the signatures many names of gentlemen deservedly high in the estimation of their fellow citizens—and they would be happy to give the public the list of signatures, were it not *too long* for publication.

M. G. GROSVENOR,
J. D. CROSBY,
S. GRIFFIN,
J. F. ISHAM.

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at Mrs. HALL's on Wednesday next, at two o'clock, P. M.

A Camp Meeting is to commence Monday, Sept 10th in Goffstown, N. H. on land owned by Mr. Plummer, four miles from Goffstown M. H., three miles from Piscataquog village, four miles from Bedford M. H., twelve miles from Amherst, and fifteen miles from Nashua village.

Preachers and people in the vicinity are respectfully invited to attend.

WM. D. CASS, *P. Elder.*

Concord, Aug. 16, 1838.

Hair Work, &c.

A splendid assortment of *HAIR WORK*, such as—
Straight FRIZETTS, French FRIZETTS, CURLS, RINGLETS, BANDS, Gentlemen's and Ladies' *WIGS*, &c.
Shell and Horn *COMBS*.—Also, a good assortment of *CUTLERY*,—such as RAZORS, KNIVES, SCISSORS.
Fancy GOODS, and SOAPS of all kinds.
For sale *cheap* by
EDWARD BRACKETT.
August 25, 1838.

Chester Female Seminary, Vermont.

THE Fall Term of this Institution will commence the last Wednesday in August. A Male Department will be opened at the same time, and in the same building, under the immediate care of a Mathematician of long experience, skillful both in theory and practice of the science; who, in addition to all other branches usually taught in public schools, will give thorough instruction in the whole series of mathematics, from Arithmetic to the Differential and Integral, or Fluxional Calculus. Lessons given on the Piano Forte.

Board may be had in the building where the school is kept, or scholars may board themselves.

DANIEL L. FLETCHER, Prin.
Chester, Vt. July 30, 1838.

POETRY.

Odes.

The Isles of the Ocean are shouting for joy,
The sound has come over the sea;
Our brethren, redeem'd from their servile employ,
Now stand in the ranks of the free.

Our God who hath made of one family all
That humanity's nature sustain;
To his angel of Mercy hath sounded the call,
"Go down, and break every chain."

The Angel descended; his mission of love
Made known to the Tyrants below:
They trembled—they knew that he came from above
And free'd the lorn children of wo.

How good is Jehovah! HE *smiles on* our race—
To HIM raise the *song of the Free*;
The hearts of their Tyrants HE softens by grace,
To give their dear liberty.

But our own native clime bears yet a foul stain
That Britain has wip'd from her soil;
To Thee, gracious God! shall we still call in vain,
To free it from slavery's toil!

O! no—for the day-spring shall come from above,
Its grace to our Tyrants impart;
The sweet boon of Freedom—the spirit of love—
Shall rejoice every color'd man's heart.

Sound the loud timbrel o'er th' isles of the sea,
Jehovah has triumphed—the bondmen are free:
Sing—for the pride of the oppressor is broken,
No more shall he live on the toil of the slave:
How vain was their boasting—the Lord hath but spoken,
The power of the oppressor is deep in the grave.
Sound the loud timbrel o'er th' isles of the sea,
Jehovah has triumphed—the bondmen are free.

Praise to the Conqueror—praise to the Lord,
His word was the arrow, his breath was the sword.
Oh tell to the nations of slavery the story,
That mercy can triumph, and truth can prevail,
For to-day in th' islands—to God be the glory,
The voice of the free'd ones sweet Liberty hail!
Sound the loud timbrel o'er th' isles of the sea,
Jehovah has triumphed—the bondmen are free!

MISCELLANY.

From the Emancipator.

Letter of the Hon. W. Slade, M. C.

MIDDLEBURY, VT., Aug. 7, 1838.

Dear Sir,—The copy of THOME AND KIMBALL's Journal of their tour in certain of the West India Islands, which you sent me last spring, and which I then found time but cursorily to glance at, I have just read through with a deep and thrilling interest. I want 100 copies of it for circulation among my constituents and others, and request that you will send them to me by the first safe conveyance. I will pay for them when I pass through your city in November.

The publication of this journal has thrown an overwhelming flood of light on the subject of emancipation. It exhibits benevolence "teaching by example," in a way that cannot be misunderstood, and with a force and power which it seems to me impossible successfully to resist. Wherever reason holds its seat, and philanthropy is not enslaved to passion or prejudice, must this book, sooner or later, carry conviction and rouse to effort.

The great difficulties which the doctrine of immediate emancipation has had to encounter have been practical difficulties. The wrong of reducing men from freedom to slavery, finds at this day few, if any advocates. But slavery exists; and the duty of immediately putting an end to it, has been supposed not to be as manifest, as the wrong of its inception. In the way of immediate and unqualified emancipation, there have been supposed to exist insurmountable obstacles, arising from the paralyzing influence of slavery on the mind of the slave, and his consequent want of preparation for freedom, which have rendered many of the sincere and ardent friends of abolition slow to believe that its immediate consummation would be either advantageous to him, or safe for the community. I was, for a time, among this number; and though I most firmly believed, as I expressed in my speech in Congress, in December, 1836, that "the right to hold men as goods and chattels, subject to sale and transfer at the will of a master, should cease and be discontinued, instantly and forever," yet I thought that the master should still retain a "qualified contro." for a limited time, subject to the restraints of law, for the purpose of preparing the slave for perfect freedom. In this I was mistaken, as subsequent reflection convinced me; tho' I still felt painfully oppressed with the apprehension of evils consequent upon immediate and complete emancipation.

It remained for the full developement of the West India experiment, as exhibited by Thome and Kimball, to relieve me wholly from these apprehensions. That experiment has dissipated, as by the touch of magic, all my doubts, and rolled from my mind an oppressive load of embarrassment on this great question. Four years ago, 30,000 slaves were emancipated in a single day in the Island of Antigua, where there was a population of 4,500 free blacks, and but 2,500 whites. The result has completely answered every objection against immediate emancipation. The peaceable and happy transition of 30,000 slaves, in a moment, from unmitigated slavery to perfect freedom, seems little less than a miracle. But gratitude for the boon of deliverance from oppression, brightened by its prompt and generous bestowment, and the substitution of the rewards of freedom for the whip of slavery, as an incentive to self-control and useful industry, solve the whole mystery. It is no miracle. We can now see, in the well authenticated details of this experiment, that its safe and happy results are but the workings of the ordinary laws of the human mind. Freedom has a transforming power; and under its influence the crushed slave rises from the tomb, shakes off his grave-clothes, and walks forth, *a man*. There are 30,000 living illustrations of this in the Island of Antigua. Not that they have been at once transformed from ignorance to knowledge, or that they have experienced an immediate and perfect recovery from the paralysis of slavery. But they are peaceable and orderly—work cheerfully for wages—are temperate and provident—disposed to seek instruction, to cherish the institution of marriage, and to provide for parents and children. In short, they seem ready to move forward, with a prompt and cheerful pace, in the march of intellectual, moral and social improvement. I am amazed at the fulness and completeness of this illustration of the practicability of immediate emancipation. I should be inclined to doubt the correctness of the alleged facts in the case, and to lay much to the account of the strong desire of Messrs. Thome and Kimball to find evidence to sustain a favorite theory, were I not presented, in their Journal, with the direct and positive testimony of planters and public authorities in Antigua to the truth of all that is alleged. And the testimony comes from men who, until the commencement of the experiment, were as violently opposed to abolition as are any, at this moment, in the United States. The experiment has been made before their eyes, and they cannot be deceived as to its operation. It was commenced in opposition to their inveterate prejudices, and their testimony is, therefore, entitled to the highest possible reliance. They bear decided testimony to its perfect safety, and rejoice at its general results; declaring that it is even *more profitable* for them to treat the negro as a freeman, and give him wages, than to hold him as a slave, and force his labor by the terrors of the lash and the dungeon.

There is a recent confirmation of the correctness of Thome and Kimball's account of the experiment in Antigua, which is most conclusive. I allude to the late acts of the Colonial Legislatures of Jamaica and Barbadoes, by which the apprenticeship system, which had prevailed in those islands for four years, and which was to have been continued with regard to the field slaves two years longer, has been abolished, and about 400,000 slaves restored to perfect freedom. These acts have been produced by a conviction of the inefficacy of "apprenticeship" as a preparation for freedom, and of the perfect safety as well as profit of immediate emancipation. They are an attestation to the success of the experiment in Antigua, most full and satisfactory. The vote in the Jamaica Legislature for this termination of the apprenticeship, and the substitution of complete emancipation, was, I believe, unanimous—so universal is the conviction *there*, of the safety and advantage of an entire and immediate removal of the yoke of bondage.

I repeat the request: Send me 100 copies of Thome and Kimball's Journal. I have many friends here and elsewhere, who will be exceedingly gratified to see it, and many more whom I want to convince by it, and whom I know it must and will convince, of the safety of immediate emancipation. I wish I were able to put a copy of it into the hands of every man and woman in the United States. I hope it will be thrown broadcast, over the whole South, for wherever it is sown, I feel assured it will, sooner or later, bring forth fruit abundantly.

I remain, dear sir
Yours, with sincere regard,
WILLIAM SLADE.

REV. J. LEAVITT.

"Young Men."

From a communication in *Zion's Watchman*, a Methodist anti-slavery periodical, we take the following extract. It was written in reply to objections frequently made by the pro-slavery part of that denomination against what they are pleased to call "modern abolitionism," because the enterprise is, as they say, mainly conducted by YOUNG MEN—who assume "to claim to know more than the aged about the evils of slavery, &c."

"But suppose that "young men," seeing the great evil of slavery in our country increasing, and threatening in their estimation, the holiness and usefulness of the Methodist Episcopal church unless brought to a speedy termination, are among the prominent instruments of sounding the alarm! Who are said in the Bible to be "strong,"—are they not young men? Is it a crime for young men to put themselves in the fore front of the moral enterprises of the day? What do we witness in the political transactions of these times? Why, young men by thousands are rousing up and combining their efforts, either to reform the government, or to maintain what they deem correct principles in political economy. And is this wrong? If young men are the "strong" ones according to the language of the Bible, they certainly have some right in saying what amount of burdens shall be imposed upon them, and "what shall be done for the extirpation of the crying evil of slavery."

And suppose it should be proved, that the great majority of the abolitionists in our church are "young men;" there will be nothing in this that is unusual, for Methodism owes its origin under God, to the exertions of a "few *young men* in Oxford College."—And indeed, a slight examination will show, that in the most of the great enterprises in the history of the world, young men have acted a prominent, and in some instances, a leading part. Samuel, the most eminent of the prophets, was but a child when called to his office. David, pre-eminent among the kings of Israel, was a youth when anointed by the prophet; and when he met the proud Philistine, that champion despised him, and considered himself disgraced by being met by this "young man." And if we turn our attention to more modern times, we shall find that "comparatively young men," have almost universally been the instruments of carrying forward the work of the reformation, in all its stages. Martin Luther was 31 when he commenced his opposition to popery. Melancthon was 24 when he united with Luther in this work. Calvin was 24 when he openly espoused the Protestant cause. Knox, the great champion of the Scottish reformation, was about 37 when he openly professed his opposition to the Romish church. Zuinglius openly espoused the Protestant cause when he was under 40. John and Charles Wesley, and George Whitefield were all under 30 when they were prominently engaged in the reformation of the church, and the revival of pure religion; a work, the blessed fruits of which are now spread and known of all men." And our blessed Lord himself was but 30 when he commenced his ministry; and some of his disciples were still younger. John is thought to have been 25 or 6 when he began to follow the Saviour, and St. Paul was called a "young man," when Stephen was stoned, which took place but a short time before he was converted to God. And so far as I have had time to examine, the proof is abundant, that "young men have taken a very leading part in all the great works that have proved blessings to mankind in every age of the church of Christ.

The same will be found substantially true of those noble minded patriots who braved the dangers of the revolution, and who have by way of eminence been denominated the fathers of our country. In a brief examination I have made, I have been surprised to find so many of these almost inspired patriots, "young men." And for the information of the reader, I will name some of these, many of whom were signers of the Declaration of Independence, and one of them the framer of that remarkable instrument; and others who acted a conspicuous part in the infant history of this great nation. Gen. Washington came into public life when about 21 years old. Charles Carroll returned from Europe when 27, and commenced advocating principles of freedom. Samuel Chase, of Maryland, was 31 when he entered public life. Dewitt Clinton 29, and when 33 a Senator in Congress. George Clymer was 37. Amasa Davis 32. William Eaton, consul at Tunis, 38. Dr. Franklin less than 30. Eltridge Gerry 30. Gen. Green 34. Hancock, President of the Continental Congress when the Declaration of Independence was signed, was then 39. Thomas Hayward 29. William Hooper 32. Francis Hopkinson was 39. Thomas Jefferson was 33 when he framed the Declaration of Independence. Gen. Knox was 26 when he entered public life. Arthur Middleton 33.—Timothy Pickering 30. Dr. Rush 31 when he signed the Declaration of Independence. Gen. Philip Schuyler came into public life when 25. Thomas Stone 31. Gen. Anthony Wayne was 28. And beyond this, I do not know how far I might go, in showing that it is no new thing for "young men" to be identified with the noble enterprises of both church and state. And even in those instances in which old men have originated useful enterprises, they have chiefly relied upon "young men" to carry them into effect."

Plans.

"The best plan that can be adopted by the true friends of the country and of humanity at the North, would be to drive the abolitionists out of our Atlantic cities. They should be transported to Great Britain. The American Republic is not safe until the abolitionists are driven out of it."—*Natchez Free Trader.*

Not if slavery is the "conservative principle" of our Union—not if it is the "cornerstone of our republican edifice." But we fear our "southern brethren are getting their hands too full of work for this warm weather. What with planting their Mississippis, and Louisianas, and Georgias, on the western coast of Africa, coercing the colored people by public opinion to go *home* to Liberia "with their own consent," proving that the bible sanctions slavery, writing down the naughty abolitionists, and *withing* together the crumbling colonization scheme, it would seem that they have quite enough to do without shipping for Great Britain some two or three hundred thousand abolitionists, to secure the safety of "the American Republic." But the colonization mania is upon them, and strange antics indeed do they play in the face of the sun. The next proposition probably will be to colonize all temperance men—next, to ship for "the deserts of Arabia," all who do not acknowledge the "divine right" of concubinage—and so on, till these troublesome moral reformers shall be out of the way, and the drunkard, the debauchee, and the slaveholder, shall have none to rebuke them for their sin. Then how quiet will be our land! How securely will she rest! As Israel might have rested had she banished from her midst, or silenced forever, the prophets of God! As Babylon reposed one hour before the hand-writing of her doom burned redly upon the palace wall! As Sodom rested quietly in her sin, while the horrible tempest of fire and brimstone was gathering to overwhelm her and her guilty sons in irremediable ruin! Yes; "drive the abolitionists out of our Atlantic cities," and then how calmly can the robber of God's poor repose in the midst of his ill-gotten wealth!

But what if the abolitionists, like the colored people, choose to remain? What if they look upon this land as their home and the appropriate sphere of their duties? How then can the "best plan" of this Natches colonizer be carried into effect? By breaking up their presses, sowing their types, burning their public halls, pelting their lecturers, and murdering their editors? All these expedients have been tried unsuccessfully. Abolitionism has thrived vigorously in the very tempest of persecution, and it will continue to thrive. It can't be mobbed nor colonized out of the country. It can be killed only in one way, and as we are sincerely desirous to help the South from the midst of her troubles, we will communicate this way, without even appropriating the slaveholder's thanks for the information. He may not be quite ready to adopt it now, but we are persuaded that he will ultimately see the wisdom and simplicity of the "plan," and once having carried it out, will wonder at his own stupidity in not perceiving and adopting it before. It is this: To put down abolition at the North it needs only to put it up at the South, by breaking the fetter of the slave, removing the yoke of bondage from the neck of the oppressed, and proclaiming liberty throughout the land to all the inhabitants thereof. Let them do this, and they will no longer be troubled by the "incendiary fanaticism" of the abolitionists. Let them do this, and they need no longer, as John Randolph expressed it, "keep sentry at their own door." The necessity of committing arson and murder, and giving up the reins of government into the hands of that capricious monster, Judge Lynch, so that the "patriarchal institution" may be preserved, will no longer exist. Our southern brethren will sleep better, keep cooler, and be happier for it, or we are not skilled in discerning cause and effect. Let the South try it. Antigua has tried it, and likes it. Barbadoes has done the same. Jamaica is pressing onward in the same bright track.

"Lo! the waking up of nations
From slavery's fatal sleep—
The murmur of a universe,
Deep calling unto deep."

Let our own land hear the thrilling cry of Liberty, awake, alive, revivified, and strong in her unsubdued power and her unquenchable zeal, going forth among the despotisms of the earth, shaking the tyrant from his throne and breaking the fetter of the slave, and look to it that while boasting to be the freest, she is not found to be really the most despotic nation upon earth.—*Ch. Witness.*

Compliment to New-England.

The following beautiful compliment to New-England was pronounced by the Hon. Wm. B. Shepard of North Carolina, in the course of a speech, delivered in the U. S. House of Representatives:—

"Did I believe it essential to the prosperity or welfare of the southern states that the manufactories of the North should be levelled with the dust, it would be an unpleasant duty to vote a benefit to myself, which would be the entire ruin of another. A few summers ago, while flying from the demon of ill health, I visited New-England. I found her towns and villages crowded with an industrious and enterprising population, her hills and vallies redolent with health, prosperity and contentment; every mind seemed to be intent, every hand was occupied; the world does not contain a more flourishing community. There the advantages of education are extended to the poorest individual in society, and that society receives its renumeration in his sober, industrious and economical habits. If the divine Plato were alive, he would no longer draw upon his imagination for a specimen of a perfect republic; he would there find a community, in which the humblest individual had the same voice with his more wealthy neighbor, in laying the public burdens for the public welfare. I asked myself if it were possible that the prosperity of this people could be the hot-bed production of an artificial system, or rather if it were not the result of a long-continued toil, of an industry that never tired, of an economy that never slept. I looked upon the scene around me with no feelings of murmuring discontent; I felt the more rejoiced that it was a part of my country."

Slavery of the Press.

The Emancipator says, "Of the fourteen established daily papers published in this city, on the First of August, only one mentioned or alluded to the complete emancipation of six hundred thousand slaves in the British West Indies, which took place on that day. That one, as we would "render to all their dues," was the Journal of Commerce, which contained in a rather conspicuous position, this thrilling paragraph:

'To-day is the anniversary of the abolition of slavery in the British colonies.'"

The Pennsylvania Freeman of August 2d, says, "All our daily papers of yesterday morning were silent on the subject of the great event in the West Indies, with the exception of the United States Gazette. A handbill giving the intelligence which these papers are afraid to publish, was circulated throughout the city, on the morning of the 1st, and attracted much attention. A large portion of its readers, if we might judge from their comments upon it, had never heard before of West India emancipation. One honest citizen expressed his fears that the emancipated slaves of the British Islands would march straight into Pennsylvania and and overrun the state."

At the recent celebration of the 4th of July in Middletown, Ct., invitation was given to all the "soldiers of the revolution" in the neighborhood to join in the procession and partake of the entertainment. Now it so happens, that amongst the few remaining heroes of the "times that tried men's souls," are a number of colored men. One of them, a very venerable looking old man, supposed that the invitation was sincere, and dressing himself respectably, took his place in the procession. But while a carriage was provided for the *white* "revolutioners," this colored patriot was left to walk. While listening to an oration by Dr. FISK, one of the "gentlemen," a member of the Methodist E. Church, came to our hero and told him he was entitled to sit at the table with the rest, but it might create some talk, and if he would not come to the table he would give him a dollar to get his dinner elsewhere.

The colored man, of course, submitted to be "colonized with his own consent," from the table to which he had been invited by the sons of those for whom he periled his life. But he is a MAN, and he feels it.

We wonder what will be the next exploit of colonization meanness?—*Emanciputor.*

Confirmation.

Rev. Mr. Clarke, Baptist missionary in Jamaica, who is spending a few months in this country, gave an interesting account of the mission and its prospects, last Sunday evening, in the Baptist church in Broad street, in this city. On every point to which he had occasion to allude, his statements amply confirmed the accounts given us in the book of Kimball and Thome. The notion that the emancipated slaves would not work, and could not take care of themselves, was met by incontrovertible facts. One instance was mentioned in which a colored man paid about 30 dollars toward the erection of a chapel, and soon after surprised the missionaries with a voluntary donation of thirty dollars more, to carry the gospel to the East Indies. A negro congregation was mentioned who besides supporting their own worship, contributed 150 dollars a year towards the East India mission! And all this under the apprenticeship, and while the masters claim four days and a half labor without wages! What a reproof to Americans who make less sacrifices to do good, and yet pretend to doubt whether the negro is a man, and has moral enterprise sufficient to entitle him to a place among men! The speaker exulted in the prospect of speedy and complete emancipation.—*Friend of Man.*

"The Intelligence of the Age."

Day before yesterday, a venerable looking gentleman, rather short, with a head somewhat bald, with a high and noble developed forehead, and a clear and rather piercing eye, was quietly seated at the table at the Astor House, taking his dinner just as other people do.

Ever and anon a tear drop rose in one of the old gentleman's eyes, pelucid as crystal, which he shook proudly from him.

One of the gentlemen sitting by his side, entered into conversation with him, and the old gentleman replied politely and readily to whatever was said.

"Will you take a glass of wine with me?" asked the second.

"With pleasure," replied the old gentleman.

They drank, and the conversation was continued.

At length the old gentleman rose and left the table.

"Are you acquainted with the gentleman with whom you have been conversing?" inquired a third person.

"No sir," was the reply: "but I took him for a man who came into my store in Ohio last year, with his wife, to ask how many ells make a yard. Do you know him? Who is he?"

"He is a gentleman who has been somewhat known in the world. He is a member of Congress from Massachusetts."

"Indeed?"

"Yes, and has occasioned a good deal of excitement at times."

"Ah?—who is it?"

"His name is Adams. John Quincy Adams."

"Adams? John—John—strange"—

"And he was once President of the United States!"

"Is it so? Well, I declare, it's very strange that I have not heard of him before!"—*N. Y. Commercial.*

For Sale in Dunbarton.

PLEASANTLY situated on the south east corner of the common, about 40 rods from the new Congregational meeting house, one fourth of an acre of *fertile land*, on which is a *well finished and convenient two story*

DWELLING HOUSE,

in good repair. It contains a *parlor, sitting-room, bed-room, kitchen, pantry, three pleasant, airy chambers,*—a good *cellar, well, wood-shed*, and other conveniences.

This situation is offered on the most accommodating terms—for which apply to L. Whipple on, or to Capt. Benjamin Whipple near the premises.

A FEW ACRES OF GOOD LAND in the immediate neighborhood, may be obtained if wanted. Also, a PEW in Rev. Mr. Putnam's meeting house.

July 28, 1838.—23

Strengthening PLASTER AND SALVE.

Vast improvement on celebrated Dr. Swett's.

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for the Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases, viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in most cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to gratify the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he has himself acquired in the course of twelve years extensive and continued practice. This Plaster considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorrhoids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire.

July 21, 1838. 21—6m

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The want of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient strength broke in upon his benighted mind, to make the darkness that involved his prospects horrible to distinct, there fell upon him such an "avalanche of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) exhilarating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in the "sickness of hope deferred," may know that there is a balm in Gilead, and a physician there," to whom all, who would apply, may be assured, that no suffering (by rash unskillfulness) awaits them; but that his mode of treatment is as immediately and constantly grateful to their sensations, as the result is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6m

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